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AN EXPLORATORY STUDY OF THE POTENTIAL IMPACTS OF YOGA ON SELF AND COMMUNITY: CREATING MINDFULNESS, SELF-ACTUALIZATION AND SOCIAL CAPITAL

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AN EXPLORATORY STUDY OF THE
POTENTIAL IMPACTS OF YOGA ON SELF AND COMMUNITY:
CREATING MINDFULNESS, SELF-ACTUALIZATION AND SOCIAL CAPITAL

A Thesis
Presented To
The Graduate School Of
Clemson University

In Partial Fulfillment
of the Requirements for the Degree
Master of Science
Parks, Recreation and Tourism Management

by
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Accepted by:
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ABSTRACT

Yoga, literally translated means yoke or connection and is a process by which relationships, respect and transformation can occur. It is believed that mindfulness is a result of the practice of yoga and can be easily understood in its opposite of mindlessness. When change takes place within self, or one's own body and mind, both positive transformation towards more conscious action and mindfulness is hypothesized to be transferred to one's community. Community is self-defining in that it is based on a sense of shared purpose and common goals. Yogis, those who practice yoga, could be responsible for a positive shift towards sustainable communities or transformative environments, through increased mindfulness, self-actualization, and social capital demonstrated by enhanced trust, engagement, and acceptance. This study examined transformative qualities of yoga on self and the potential for those transformative qualities to be passed to one's surroundings or community. This exploratory study used a quantitative approach to compare beginner yoga students and advanced yoga practitioners. Three scales, mindfulness, self-actualization, and social capital, were administered to participants to examine if there was a relationship between amount of yoga practice and propensity for change in all three areas. Results indicated there was a connection between time practiced and enhanced levels of mindfulness, self-actualization, and social capital. These results suggested yoga had the potential to create more conscious, open minded individuals who contribute to overall community health via increased social capital.

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CHAPTER ONE

INTRODUCTION

Yoga has the potential to build more self-actualized people (Maslow, 1954).

As Satchidananda (1990, p.xii) explained:

Yoga takes into consideration the entire life of a person. It welcomes, and in fact demands, experimental verification by the student. Its ultimate aim is to bring about a thorough metamorphosis of the individual who practices it sincerely. Its goal is nothing less than the total transformation of a seemingly limited physical, mental and emotional person into a fully illumined, thoroughly harmonized and perfected being-from an individual with likes and dislikes, pains and pleasures, successes and failures, to a sage of permanent peace, joy and selfless dedication to the entire creation.

It is believed that transformation can be achieved through the eight limbs of yoga (Satchidananda, 1990), described as eight guiding principles in which to live a good, meaningful, and purposeful life. In Patanjali's *Yoga Sutra* (Satchidananda, 1990), the eightfold path is referred to *ashtanga*, which translated means "eight limbs" (*ashta*=eight, *anga*=limb). The first limb has been translated as moral restraints (subdivided into nonviolence, truthfulness, nonstealing, energy conservation, and noncovetousness). The second limb, referred to as personal observances is subdivided into cleanliness, contentment, spiritual austerity, study and surrender. The remaining six "limbs" are physical postures, breath work, withdrawal of senses, focused concentration, meditation, and ultimately self-realization.

As the practice of yoga concerns growing awareness of self it is critical to be in an environment that enables a mindset conducive for change (Hoyez, 2007; Lea, 2008).

There is a distinction made between "selfness and selfishness" that, once realized, paves

the way for people to engage in self-worth, compassion, to do for others and their environment (Horx, 2005).

Mindfulness is one of the major outcomes of yoga practice (Friedberg, 2009). Mindfulness can be understood as attention to the present moment and having awareness (Langer, 2000). When individuals are present in the moment, a consciousness and understanding is created that connects actions and responsibilities. People are then aware of interactions with themselves initially, interactions with others and potentially their surroundings as a way to create space in the body and a physical space fostering transformation.

Conversely, our surroundings can shift our perspective on life and change the course of our values, beliefs, norms, and attitudes. Whole communities (Brown, 2010) embrace a collective understanding and collaborative approach on organization, needs, assets, capacities, and interests. These surroundings encourage specific traits and create an underlying transformation that affects mind, body, and spirit spurred by the environment around us. This potential metamorphosis may build towards an enlightened community as positive changes cascade from individual to individual and offers a transformative experience that may be enhanced through yoga.

Problem Statement

Despite the knowledge that healthy and whole communities contribute to positive environments that encourage residency, human well-being and visitation, little is known about how to create communities conducive to positive change in self and surrounding. Specifically, does yoga and the outcomes of mindfulness, self-actualization, and social

capital promote a conscious orientation towards themselves, others, the environment and the impacts and interchanges between them? In short, does the practice of yoga contribute to whole communities?

Purpose of the Study

The purpose of this exploratory study was to investigate the potential impacts of the practice of yoga on self and surrounding through the creation of mindfulness, self-actualization, and social capital.

Research Questions

1. Is there a relationship between level of experience practicing yoga and mindfulness?
2. Is there a relationship between level of experience practicing yoga and self-actualization?
3. Is there a relationship between level of experience practicing yoga and social capital?

Theoretical Framework

Mindfulness Theory

Mindfulness theory suggests that awareness of self and surroundings influences higher degrees of inner calm, well-being, self-awareness, and self-respect (Kabat-Zinn, 1990). Brown and Ryan (2003) suggested that mindfulness includes awareness of and attention to present moment events and experiences. Another interpretation of mindfulness posited that a person would observe, describe, act with awareness and accept without judgment (Baer, Smith & Allen, 2004). Research on mindful decision making among elderly adults suggested a correlation between mindfulness and a healthy immune

system (Langer & Rodin, 1976). This concept can be contrasted with *mindlessness*; the action of habit, stereotyping or running on autopilot, which can lead to intolerance, selfishness and depression (Langer, 2000).

Mindfulness is considered a process (Langer, 2000), one similar to yoga in the development of awareness. Well being may arise as a result of mindfulness (Falkenstrom, 2010) and one's attitude toward wellness can influence maintenance of health (Mullen, 2010). Happiness may also be a result of mindfulness (Langer, Hefferman & Kiester, 1988). Conversely, positions of happiness or enjoyment increase more mindful actions (Langer, 1989).

The National Center for Complementary and Alternative Medicine (NCCAM), a division of the National Institute of Health (NIH), recognizes yoga as a valid mind-body intervention (Friedberg, 2009). Research has suggested that yoga creates happiness or subjective well-being (Lee, 2004) and that yoga creates mindfulness (Friedberg, 2009). Yoga and mindfulness in conjunction appears to improve positive physical health, brain function, emotional state, behavioral regulation, and interpersonal relationships (Brown, Ryan & Creswell, 2007).

Leading reasons why people seek alternative therapy such as yoga are to combat anxiety and depression. Mindfulness practices, specifically yoga, have been shown to decrease states of depression. Successful treatment in this area stems from two key components which yoga embodies: mindfulness and movement (Uebelacker, Epstein-Lubow, Gaudiana, Tremont, Battle & Miller, 2010).

Presently, “meditative and Western psychological disciplines” are being examined (Walsh & Shapiro, 2006, p.1) as mutually beneficial. The two thoughts were considered independent however strive for similar pursuits of mental clarity and health. Walsh and Shapiro (2006, p. 233) explain Western concepts of transcendent consciousness with other research:

Maslow’s “peak” and “plateau” experiences, Jung’s “numinous experience,” Grof’s “holotropic experience,” Fromm’s “atonement,” and James’s “cosmic consciousness.

Similarly, they liken classic meditative disciplines of transcendence with:

...the Sufi stages of selfhood and *nafs* (drives), Taoism’s “five periods” of increasing calm, yogic levels of *samadhi* (enlightenment), Jewish “stages of ascent,” Buddhist “stages of insight,” and Zen’s “Ten Ox Herding Pictures”.

Development, in either sense, is a systematic process and approach to which higher levels of consciousness, or self-actualization, are the goal. Yoga is one of these practices where higher consciousness, mindfulness and self-actualization are achieved. Yoga is viewed as an experience that can heal, transform and have “evolutionary potential” (Groff, 2000, p.1).

Only in recent years has Western psychology gone beyond the scope of two states of being: sleeping and waking. Meditative psychologies transcend levels of development and maturity that potentially lead to states of heightened concentration, insight, love, and empathy (Goleman, 1998). Thus, increased states of being, consciousness, and mindfulness, self-realization, encourage transpersonal states where “...identity extends beyond the individual to encompass wider aspects of humankind, life....” (Walsh &

Shapiro, 2006, p. 233) This extension of awareness beyond the self could also be understood and manifested as social capital.

Studies such as this validating the practice of yoga, overall well-being and heightened awareness can be applied at a community level, specifically social capital. Impett, Daubenmier, and Hirschman (2006) suggest using policy change as an opportunity to transform. Local government, city, county or board of directors initiates policy for the betterment of their community. Yoga has been shown to improve states of health. This impact can be implemented at a greater scale if those working for change instilled policy initiating the practice within communities. Further dialogue and research on yoga's reach could potentially engage at a community level thus generating more social capital.

Hypotheses

It was hypothesized that levels of experience in yoga by advanced practitioners would demonstrate higher levels of mindfulness, self-actualization, and social capital compared to beginner practitioners. Therefore, the three null ($H_{1,2,3}$) and three alternate (H_a) hypotheses of this study were:

H_1 There is no significant difference in mindfulness between beginner practitioners and advanced practitioners of yoga.

H_a Advanced practitioners are significantly more mindful than beginner practitioners.

H_2 There is no significant difference in self-actualization between beginner practitioners and advanced practitioners of yoga.

H_a Advanced practitioners are significantly more self-actualized than beginner practitioners.

H₃ There is no significant difference in social capital between beginner practitioners and advanced practitioners of yoga.

H_a Advanced practitioners demonstrate significantly more social capital than beginner practitioners.

Contribution of the Study

In its physiological sense, yoga has been studied extensively. Results of these studies have demonstrated positive effects on the human condition and are linked to overall better health. However, yoga has not been tied to overall community betterment. Yoga's original purpose was for the practice to create a highly in tune and peaceful individual self, then allow that mindfulness to transcend to all things greater, beyond the self. Studies at present have not explored if this phenomena is emerging. Self-actualization inquires on the transcendental effects of the individual and social capital explores those impacts at a level beyond the self.

Key Terms

The following terms are used frequently throughout this paper:

Yoga: An ancient physical and spiritual practice whose Sanskrit root yuj is commonly translated as “to yoke” the powers of body, mind and spirit in order for the true self, or to unite the physical body with something greater, i.e. God (Iyengar, 1966).

Yogi: A person who practices yoga (Iyengar, 1966)

Mindfulness: “A heightened state of involvement and wakefulness or being in the present moment” (Langer, 2000)

Self-Actualization: The state of being in which all basic needs have been met and high levels of affection, respect and self-esteem are present. Self-actualized people are normally dedicated to something outside of themselves (Maslow, 1967).

Social Capital: Social, political and economic networks and interactions that inspire trust, tolerance and reciprocity among people (Grootaert, 2004)

Outline of Thesis

Chapter 1 serves as an introduction to this thesis. Chapter 2 reviews present literature supporting yoga, mindfulness, self-actualization, and social capital. Chapter 3 provides an overview on research design and methods. Chapter 4 presents the quantitative results. Chapter 5 offers a discussion of the findings.

CHAPTER TWO

LITERATURE REVIEW

Yoga

There are a growing number of people interested in the practice of yoga (Ali-Knight, 2009) in a so far indescribable phenomenon within the literature. According to Sporting Goods Manufacturers Association (SGMA, 2010) yoga is one of the fastest growing activities with twenty two million Americans practicing. Six billion dollars are spent each year on classes, clothing, yoga vacations, books, and DVDs (Yoga Journal Magazine, 2008). This trend is not something new however. Although recently capturing our attention, this practice is over 5,000 years old with a system's approach much deeper than one's average yoga class.

Yoga literally translated from Sanskrit, means *yuk*, or yoke, connection of mind, body and spirit (Khalsa, 2000). Yoga creates individuality, space, and opening (Desikachar, 1995), allowing the self to be in the body without judgment of what can and cannot be accomplished. This way of being is what many refer to as a yoga lifestyle (Sivananda, 2008).

Combining the ancient physical and spiritual practice with modern day interpretation, there is mixed understanding and feelings regarding yoga. A few specific religious organizations associate yoga with non-Christian behavior (Takeuchi, 2005). Yet through semantics, individuals within those institutions still practice claiming "Christian Yoga" with the names of the poses altered. Further, *Science of Yoga* (Broad, 2012) examined limited case studies of those practicing yoga. Injury scenarios were

addressed as a possible result of the physical practice of yoga. However, it has been argued that anything done repetitively and incorrectly will cause injury or at the very least wear and tear on the body (Cohen & Williams, 1998).

The majority of research concludes the ever-growing positive physiological, psychological and anatomical benefits of yoga. Therapeutic effects of yoga on disease and dysfunction in the body have been shown in a multitude of studies including the following: anxiety and depression (Gerbarg, Wallace, & Brown, 2011), fibromyalgia (Hennard, 2011), breast cancer (Blank, 2011), menopause (McGonigal, 2011), back pain (Kelley, 2009), PTSD (Stankovik, 2011; Emerson, Sharma, Chaudhry & Turner, 2009), osteoporosis (Bonura, 2011), blood pressure (Taylor, Farquhar, Nelson & Agras, 1977), and obsessive-compulsive disorder (Bennet-Goleman, 2001). In short, for most chronic ailments that afflict the population, yoga has been studied to complement or, sometimes the sole source for, managing with an impressive return (McCall, 2007).

Additionally, yoga is a means of training the way people think. Neuroplasticity is the ability to change the brain by training the way you think (Draganski, Gaser, Busch, Schuierer, Bogdahn & May, 2004) and has been linked to a reshift in the memes of the body (Dawkins, 1976). Simply put, sometimes joy is the source of your smile and sometimes your smile is the source of your joy (Hanh, 1999). The practice of yoga shows greater activity in the left pre-frontal cortex which is the seat of positive emotions and happiness, with a reduction in right pre-frontal cortex, negative emotions, and anxiety (Siegel, 2009). The practice of yoga becomes a shift from the body controlling

the consciousness to consciousness controlling the body. It produces high amplitude gamma waves that are the equivalent to expanded awareness, alertness, and insight.

Evolutionary psychology has programmed our brains to question and fear the uncertain (Barkow, Cosmides & Tooby, 1992), yet conscious breathing, or *pranayama*, is an access point to the two nervous systems (McCall, 2007). When both parasympathetic and sympathetic systems are paralleling efforts, the body becomes removed from autopilot and more informed so that mindful decisions can be made.

Yoga is about self-inquiry, self-encounter, self-surveillance and dismantling barriers to realizing one's full human potential (Smith, 2007). Sri Swami Satchidananda, author of the most accepted translation of *Yoga Sutras of Patanjali*, considers all pieces of the individual: physical, emotional, mental, intellectual, and social, thus described yoga as the realization of true self or liberation from all that is not your true self. This is enlightenment or the eighth limb of yoga (Satchidananda, 1990).

It is believed that this goal of enlightenment or Samadhi, the eighth limb of yoga, can be achieved through the preceding seven limbs. These guiding principles in which to live a good life (Table 2.1) are laid out to seek balance of strength and compassion within the individual (Chopra, 2004). The first of the limbs, the *yamas*, are five ways in which to stop the causes of suffering and are commonly referred to as “rules of social behavior” (Farhi, 2000). The *yamas* promote positive interactions with others through peaceful living and honesty. The *niyamas*, or the second limb, are five “rules of personal behavior”. The observances of *niyamas* stimulate positive interactions with self through a set of personal ethics (Farhi, 2000).

Yoga engages the corporeal body through the third limb called *asanas*, physical practice through postures. *Asana* means “seat” or “posture” and creates strength, flexibility, balance and calm within the body and mind (Desikachar & Cravens, 1998). This serenity may lead to positive intentions in social and emotional actions. Connecting the breath to the body is the fourth limb of yoga known as *pranayama* or conscious breathing (Jois, 2002). This awareness towards calm may stimulate palliative effects, such as enhanced mental equilibrium (Telles, Reddy & Nagendra, 2000) and reduced blood pressure (Raghuraj & Telles, 2008).

Withdrawing from the senses, *pratyahara*, is the fifth limb of yoga. In order to heighten one’s awareness of the senses: sound, touch, sight, smell and taste, *pratyahara* works towards disconnecting from the sensations of the outer world, such as the television, telephone, and even food, in order to reconnect with the self (Jois, 2002). The sixth limb of yoga, *dharana*, describes the mastery of attention and works to improve the concentration of the mind. This refining of positive foci allows one to live a more happy healthy life. Meditation, also known as *dhyana* the seventh limb, is witnessing without reaction. This type of soothing introspection leads to confidence in circumstances by inducing relaxation (Arambula, Peper, Kawakami & Gibney, 2001; Ditto, Eclache & Goldman, 2006). *Dhyana* has been shown to provide therapy for depression (Butler, Waelde, Hastings, Chin, Symons & Marshall, 2008; Kanojia, 2010) and overcome anxiety (Waelde, Uddo, Marquett, Ropelato, Freightman & Pardo, 2008). Enlightenment or *samadhi*, the eighth limb, is pure consciousness. This state of being allows one to be

universal yet completely grounded in their individuality (Chopra, 2004), thus releasing the individual from fear, insecurity and want.

Outcomes of Yoga

Mindfulness

Emotional experiences can now be mapped in the brain. Waldman (2010) states that “soft sciences” of the mind are trickling in to “hard sciences” of the body. As a result, mindfulness, intangible, and sometimes better expressed in its opposite of mindlessness, is trending. As a research subject, mindfulness is still in its infancy yet has been determined to “encourage emotional awareness, discernment, and detachment, as well as a spirit of interconnectedness and empathy” (Walden, 2010, p. 514).

Mindfulness creates somewhat of a moral compass. It is about viewing the same information differently yet without judgment. All suffering in yogic thought is caused by *avidya*, ignorance, or misperceptions of reality (Satchidandanda, 2007). This could be otherwise known as mindlessness.

According to Langer (1989) individual differences in mindfulness are associated with four principles: novelty seeking, engagement, novelty producing and flexibility. These principles parallel the practice of yoga: uniqueness, awareness, commitment and understanding. Stanley, Schaldach and Kiyonaga (2011, p. 567) affirms:

An individual who seeks novelty perceives each situation as an opportunity to learn something new. An individual who scores high in engagement is likely to notice more details about his or her specific relationship with the environment. A novelty producing person generates new information in order to learn more about the current situation. Flexible people welcome a changing environment rather than resist it.

Table 2.1: *The eight limbs of ashtanga, their guidelines, meanings, and relationships to human transformation*

Eight limbs of ashtanga	Ethical Guidelines	Meaning	Human transformation
1. Yamas (moral restraints)	Ahimsa Satya Asteya Brahmacharya Aparigraha	Nonviolence Truthfulness Nonstealing Energy conservation Noncovetousness	Positive interactions with others
2. Niyamas (observances)	Saucha Samtosa Tapas Svadhyaya Isvara pranidhana	Cleanliness Contentment Spiritual austerity Study Surrender	Positive interactions with self
3. Asana (postures)			Positive intentions in actions
4. Pranayama (breathing)			Awareness towards calm
5. Pratyahara (withdrawal of senses)			Heightening of senses
6. Dharana (focused concentration)			Refining of positive foci
7. Dhyana (meditation)			Confidence in circumstances
8. Samadhi (enlightenment, bliss, realization)			Release of fear, insecurity & want

This study would argue that an individual embodying mindfulness would make for a connected and contributing member of their community.

Mindfulness Based Stress Reduction (MBSR) is structured on attitudes and commitment (Kabat-Zinn, 1990). This ultimately reflects self discipline and can be broken down in seven layers: non-judgement, patience, beginner's mind, trust, non-striving, acceptance, and letting go. Similar to the eight limbs of yoga, these points begin with mindful actions made with intention.

There is a clear correlation between states of mind and states of the body. A sentiment the United States Military is moving towards. Transforming a new program of health, Total Force Fitness engages the total being including mind, body, and spirit. "Optimal fitness may be more dependent on our state of mind than on the frequency of trips to the gym" (Mullen, 2010, p. 1).

Integral Yoga (Satchidananda, 2007) considers the entire person and can be likened to Integral Psychology. Taken from Gause & Coholic (2010)

Integral Psychology, (Cortright, 2007; Wilber, 1997, 2006) contend that health emerges from our authentic nature, which is described as spiritual, and endowed with a consciousness that is multidimensional and characterized by "the original wholeness that underlies our psyche" (Cortright, 2007, p. 116). On the other hand, pathology, disease, and disorder are expressions of fragmentation and "inauthentic being." In other words, health is conceptualized as an expression of wholeness that is based on an integration of physical, emotional, mental, and spiritual health.

Mindfulness is thousands of years old, yet consistent with yoga in that it has only recently been recognized. Mindfulness is most studied in the areas of health, business and learning. The common denominator is problem solving and engagement.

Resolutions arrive when those involved think outside of the box, creatively or mindfully. Situations attempted habitually, this is how we have always done things attitude, are mindless actions (Gim, 2011).

Good intentions alone cannot produce the changes that are needed. What is required is a wide-scale transformation of humankind itself, a transformation in the direction of shared positive values that honor the natural earth and carry a tolerance, even a celebration of individual religious and cultural differences. Such a transformation cannot come from the intellect alone but must arise in the whole person: heart, mind, body, and spirit. This begins with mindfulness.

Self-actualization

Self-actualized people are in general more at peace with themselves than the average person and pursue values which are beneficial to mankind (Maslow, 1962). Maslow (1970) described the self-actualized person as one who was an authentic self who acted without fear of judgment or criticism. Maslow (1943) posited that there are five basic goals or needs in life: physiological, safety, belongingness and love, esteem and self-actualization. Ultimately, as one meets one's basic needs one ascends the levels until reaching self-actualization. Upon reaching the apex of Maslow's model, a human being is transformed into one of morality, acceptance, problem solving, and freedom from prejudices.

Self-actualization has been deemed a "desirable goal for man" since the times of Plato and Aristotle (Maslow, 1967). Psychological research by Maslow has since supported and maintained this concept that can be traced to the yoga sutras

(Satchidananda, 1990). Both models aim for a higher version of self that ultimately is our truest nature or realization/actualization of the authentic self.

The experience of this kind of transcendent consciousness may be within the realm of possibility for nearly everyone (Kokoszka, 1992) and important to the future of humankind as a possible steppingstone to achieving a global change in human consciousness (Ornstein, 1991). This type of transformation may be accessible through the practice of yoga. McCall (2007, p.4) wrote:

Yoga tends to build a sense of interconnection, the idea that you are part of something bigger, something that many people would call sacred. By putting your students in better touch with the quiet place inside of them where intuition wells up, yoga also can facilitate the quest for meaning in life. *Why are you here? What have you got to contribute to the world?* Finding your *dharma*, as yogis call it—your life purpose—can be a profoundly healing force.

Self-actualized individuals can be described as those who strive for general principles and justice, authenticity and have a passion towards something greater.

Maslow (1970, p. 41) describes them as:

...our great improvers and reformers of society, our most effective fighters against injustice, inequality, slavery, cruelty, exploitation (and also our best fighters for excellence, effectiveness, competence).

This definition tends towards an enhancement in social capital within a community. It would also lend itself to the contribution of awareness and mindfulness within the self and surroundings.

Conversely, those living at lesser levels of consciousness Maslow (Covin, 1974) describes as immature and average, working out of habit and seeking basic needs gratification such as money. They value material possessions, high pay, job security, being famous, and having a lot of friends.

Consciousness carries us through the world in a comfortable simpatico with events that surround and connect us to the larger web of life in which we live. In turn, living in higher levels of consciousness allows transcendence from mindless acts and thoughts, those that would be perceived as that of the non-self-actualized. Satchidananda (2007, p.12), in Sutra 1.30, describes these *traits* as a chain of obstacles to self-actualization or full consciousness, which is the true self.

The first obstacle is physical disease. Disease makes you dull, and a dull mind will doubt everything because it doesn't want to penetrate into a thing to understand it. When doubt is there, there is a carelessness, a sort of lethargic attitude or laziness. And when the mind loses the interest and alertness toward the higher goal, it has to do something else so it will slowly descend to the sensual enjoyments.

This thought mirrors that of Maslow who states valuelessness as the ultimate disease of our time yet can be completely transformed by man's efforts (Maslow, 1959).

The structures of consciousness, in its positive or efficient mode, give us a sense of oneness with nature and with each other. Beck and Cowan (1996) described integral consciousness where the fully developed person embodies all the earlier stages of development simultaneously and where the world takes on a concrete and immediate quality, which is characteristic of the experience of living fully in the present in order for betterment in all aspects of life.

Social Capital

Social capital is defined as the social, political and economic networks and interactions that inspire trust, tolerance and reciprocity among people (Grootaert, 2004). Social capital is developed through the networks of trust and reciprocal exchange that are formed in environments whose individuals are engaged with and committed to each other

and their community (Putnam, 2000). Beem (1999, p. 21) clarifies its community benefits:

Trust between individuals thus becomes trust between strangers and trust of a broad fabric of social institutions; ultimately, it becomes a shared set of values, virtues, and expectations within society as a whole. Without this interaction, on the other hand, trust decays; at a certain point, this decay begins to manifest itself in serious social problems... The concept of social capital contends that building or rebuilding community and trust requires face-to-face encounters.

This concept of interconnections has been so valued that the United Nations has deemed 2012 The International Year of Cooperatives (Euricse, 2012). This cooperation and communication through social capital has been shown to positively affect child development, create cleaner public spaces, friendlier people, lower crime rates, increased economic development, and better health (Putnam, 2000).

Although reemerging in the literature over recent decades, first with Putnam (1993) who perceived a decline in social capital since the 1960s, Hanifan (1916, p. 134) originated the term a century ago and described it as this:

I do not refer to real estate, or to personal property or to cold cash, but rather to that in life which tends to make these tangible substances count for most in the daily lives of people, namely, goodwill, fellowship, mutual sympathy and social intercourse among a group of individuals and families who make up a social unit... If he may come into contact with his neighbor, and they with other neighbors, there will be an accumulation of social capital, which may immediately satisfy his social needs and which may bear a social potentiality sufficient to the substantial improvement of living conditions in the whole community. The community as a whole will benefit by the cooperation of all its parts, while the individual will find in his associations the advantages of the help, the sympathy, and the fellowship of his neighbors.

Social capital has the capacity to create sustainable practices both in lifestyle and development (World Bank, 1999). “Regular club attendance, volunteering, entertaining or church attendance is the happiness equivalent to getting a college degree or more than

doubling your income” (Wilkinson & Pickett, 2009, p. 9). When this can be achieved within communities through certain practices, potentially yoga, all aspects of livability improve.

Presently, social capital is closely linked to *urban studies* of community development (Gittell & Vidal, 1998), *public health* (Kawachi, Kennedy & Glass, 1999) and *corporate life* (Burt, 2000) where companies demonstrating higher levels of social capital show greater creativity, efficiency, and combined resources for better output.

There is much critique on the subject of social capital however. Most prominent is the causation of the phenomena of which yoga is a potential source. Durlauf (1999, p.3) asks, “Do trust-building social networks lead to efficacious communities, or do successful communities generate these types of social ties?” Maskell (2000, p. 114) furthers this by stating “we still know very little about the process by which social capital is produced and accumulated.” As a result, social capital is difficult to operationalize (Woolcock & Narayan, 2000) yet a prerequisite for public policy.

Social capital can also be read as social capital and social exclusion (Daly & Silver, 2008). The two terms used interchangeably to explain how one potentially begets the other. If social capital is to bring people together, the assumption is that others will be left out. It should also be mentioned that categories of social capital have also been examined (Onyx & Bullen, 2000). The two which are possibly related to yoga are bridging and bonding social capital. Bridging refers to tolerance, diversity, and acceptance. This was shown to be more prominent in urban areas. Conversely, bonding explains close ties among neighborhoods with high levels of participation and was seen

in more rural areas. Each with high levels of social capital in their own right, these areas should be addressed when deciding which programs to instill. Addressing these issues demonstrated through research such as this will strengthen the concept and operationalizable means.

The Influence of Yoga

In conclusion, this thesis poses that the practice of yoga is far reaching (Figure 2.1). Beginning with the personal self that becomes more mindful, the individual then moves toward increased self-actualization. This realization of their true self positions them to perform and engage naturally with the world around them thus creating enhanced social capital where the practice of yoga is happening.

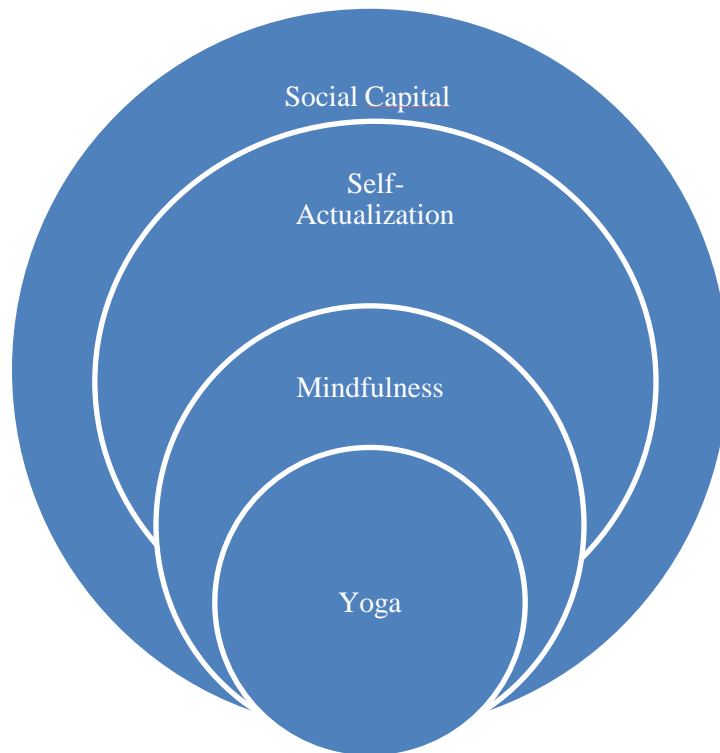


Figure 2.1: The Influence of Yoga

CHAPTER THREE

RESEARCH DESIGN AND METHODS

Importance of Study

The purpose of this exploratory study was to investigate the potential impacts of the practice of yoga on self and surroundings (i.e., mindfulness, self-actualization, and social capital). It was hypothesized that levels of experience in yoga by advanced practitioners would demonstrate higher levels of mindfulness, self-actualization and social capital compared to beginner practitioners. Research for this study examined beginner practitioners and advanced practitioners. A series of t-tests were used to test the hypotheses.

Research Design

Participants

Participants included both beginner yoga practitioners from Clemson University and advanced yoga practitioners who were either completing or had completed a 500-hour teaching certification program. Beginner practitioners were from Clemson University's leisure skills yoga classes. There were approximately 600 students in thirty sections enrolled in various dimensions of yoga for the Spring semester 2012. These classes are for a grade and warrant multiple requirements depending on the teacher.

As these students were usually between the ages of eighteen to twenty-one years of age, it was unlikely that their history of yoga, physical practice or other, was that beyond the beginner scope. These classes met twice a week for four months, or one semester.

A syllabus for a class can be found in Appendix A: “Leisure Skills Course Syllabus”. In this particular class, the eight limbs of yoga, styles of yoga presently practiced in the US, and trends in yoga such as Paddleboard Yoga, Yoga, and Chocolate, Yoga Brands or Yoga Retreats to name a few, were discussed. This was shown through individual interest presentations where the students chose something they would like to know more about regarding yoga and present a PowerPoint to the class on the topic. Students were also required to read *How Yoga Works* (Roach & McNally, 2005) which is a modern day interpretation of the yoga sutras. *Enlighten Up!*, a documentary film on present day yoga and the capacity for transformation was also shown. While incorporating the philosophical to demonstrate depth of the practice, each class included some amount of movement or *asana* and *pranayama*, or breathwork. Students were encouraged to move with awareness and intention, focus on their own bodies and feel and understand what they were doing instead of just moving for exercise.

Advanced practitioners were classified as either currently enrolled in, or have achieved, the 500-hour teacher training. The Asheville Yoga Center in Asheville, North Carolina was the location these students were accessed. A five year time limit for completion of this was allowed and all students must have first completed their Registered Teacher Training (RYT) 220-hour prior to entering the advanced program. It was assumed that prior to entering a teacher training on any level, the student had been practicing for a minimum of one to two years.

Curriculum for Asheville Yoga Center’s program follows baseline requirements in order to serve as a Registered Yoga School (RYS) through Yoga Alliance (YA). YA

is an international professional organization which serves as a national education and standards association for yoga teachers and training. Representation of coursework includes: Anatomy and physiology; Ayurveda; Therapeutics; Vinyasa; Restorative; Yin; Children's; Meditation; Yoga Sutras; Pre/Post Natal; Pranayama; Chakras; Kriyas; and Advanced study elective. Also required is 100 hours of student teaching with an already certified RYT and twenty hours of *karma* yoga where classes offered are free. Once completed, the practitioner will have over 720 hours of combined learning.

Data Collection

Data Instrument and Administration

Web surveys were administered electronically using the Dillman (2000) survey technique. Five out of six instructors at Clemson University agreed to participate in the study. Of the 600 students, the online survey reached 308. Advanced practitioner emails (n=193) were collected from Asheville Yoga Center. Non-working emails (n=25) brought the total number of recipients down (n=168). This Dillman approach stated three different ways in which to contact survey participants. First, a pre-notice email was sent to prepare respondents for the survey that was emailed within three days (see Appendix B). Second, a link to the survey was emailed that was housed on SurveyMonkey that can be seen in Appendix C. The third step required sending a thank you email which doubled as a reminder to those that had yet to respond. This also included the link to the survey (Appendix D).

Five separate sections were included in the online survey instrument (see Appendix D). These were: Yoga background, Mindfulness, Self-Actualization, Social

Capital, and Demographics. Questions within each of the scales were assessed using a seven point Likert type Scale answered 1 = Strongly Disagree to 7 = Strongly Agree rating Brown and Ryan (2003) created the 15 item *Mindful Attention Awareness Scale* that was used to assess levels of mindfulness in everyday actions. The 15 item *Self-Actualization Scale* (Jones & Crandall, 1986) helped determine where students stand on levels of human development. Social capital was measured using *The General Social Capital Factor Best 36 Questions* (Onyx & Bullen, 2000).

This research technique sought to illuminate, understand and extrapolate similarities in the two groups of yoga practitioners (Hoepfle, 1997) and lead to information that could be used to understand the connections between yoga and mindfulness, self-actualization and social capital.

Data Analysis

Data was analyzed through a series of t-tests in which the independent variable was level of experience (i.e., beginner and advanced practitioners) and the dependent variables were mindfulness, self-actualization and social capital. Each of the dependent variables was treated as uni-dimensional. Cronbach's Alpha was used to test scale reliability.

Implications

Yoga's reach is far extending as shown in this study. From the self to the community, yoga can now be implicated with the inner workings of social fabric. Encouraging yoga practice through planning and design would then instill these inherent values and ways of life associated with extended practice. Only furthered by proper

policy yoga has the potential to create involved and contributing members of society.

Communities could offer free or reduced studio space in reclaimed buildings by way of the arts. As mentioned earlier, yoga unlocks creativity and connection which opens doors for funding in community development. Yoga encourages better quality of life and is a direct cycle of impact when initiated within an area.

CHAPTER FOUR

RESULTS

This study measured the levels of mindfulness, self-actualization and social capital for two groups of respondents practicing yoga. It was hypothesized that the duration of practice would contribute to increased awareness, increased self-actualization, and increased social capital.

Two groups of yoga practitioners were sampled in this study. The first were beginner yoga students in Clemson University's Leisure Skills program of approximately 600. Of the 308 students approached 174 agreed to participate in the survey for a response rate of 56.5%. The second sampled group was advanced yoga practitioners who were registered participants of, or had graduated from, the Asheville Yoga Center's 500-Hour Yoga Teacher Training program in Asheville, NC since its inception in 2007. Of the 168 advanced practitioners solicited for participation 79 completed a survey for a response rate of 47.0%.

Descriptive Statistics

A profile of the participants is presented in Table 4.1 illustrates age, gender, race and education. Table 4.2 depicts employment, relationship status, personal, and household incomes. Yoga experience, which includes hours per week practiced, years of yoga practiced and first encounter with yoga are portrayed in Table 4.3. Lastly, Table 4.4 presents practitioners' (Table 4.4) state of mind and body when yoga was first began.

Table 4.1: *Practitioner demographics including: age, gender, race and educational background*

	Beginner Practitioners (n=174)	Advanced Practitioners (n=79)
Age	20.4 (SD 4.5)	46.2 (SD 10.6)
Male/Female	M=33 (19.8%) F=134(80.2%)	M=4 (5.6%) F=67(94.4%)
Race	White= 152 (92.1%) Black= 11(6.7%) Asian= 2 (1.2%)	White= 65 (92.9%) Hispanic= 2 (2.9%) Black=2 (2.9%) Asian= 1(1.4%)
Educational Background	High School = 0 (0%) College = 151 (98.7%) Graduate = 2 (1.3%)	High School = 2 (4 %) College = 23 (46%) Graduate = 18 (36%) Post Graduate = 7 (14%)

Of the 174 beginner practitioners, the majority were female (80.2%) leaving 19.8% male. Similarly, advanced practitioners were 94.4% female and 5.6% male. Mean age of beginner population was 20.0 years old while the advanced practitioners were 46.0 years old. The majority of beginner (92.1%) and advanced practitioners (92.9%) were white. Both groups indicated holding or were on track for a college degree.

The majority (64.1%) of beginner practitioners were single while advanced practitioners (85.7%) were married. Beginner practitioners (39.4%) were working while

in school and taking yoga. Advanced practitioners (85.9%) were working while taking the program.

Beginner practitioners (95.1%) reported a personal annual income of \$0-\$19,999. Household annual incomes for beginners (33.1%) reported in the same category, \$0-\$19,999. Advanced participants (33.8%), presumably more settled in life, still list \$0-\$19,999 as the number one personal salary range. However, advanced participants (40.8%) list household annual salary at \$100,000+ as seen in Table 4.2.

Yoga Experience

Beginner yoga students have practiced for less than one year, and on average spent less than three hours per week participating in yoga. These three hours were designated class times twice a week with the possibility of autonomous practice outside of class. Advanced practitioners reported an average of ten years of participating in yoga and practiced regularly about six hours per week. More than half of the beginner practitioners (58.6%) were first introduced to yoga through the Clemson leisure skills classes as seen in Table 4.3.

Practitioner Characteristics

Beginner practitioners (54.6%), as well as advanced yoga students (53.2%), were ‘conscious of their health’ when they began practicing yoga (Table 4.4). Over half (53.2%) of advanced practitioners also indicated that “exercising regularly” was something they already engaged in activity when yoga was then added to routine. Few respondents, beginners (7.5%) and 500 hour participants (12.7%), thought they were “not healthy” when they first began yoga.

Table 4.2: *Practitioner demographics including: employment, relationship status, personal and household annual income.*

	Beginner Practitioners (n=174)	Advanced Practitioners (n=79)
Employed (%)	65 (39.4%)	61 (85.9%)
Relationship status (%)	Single = 107 (64.1%)	Single = 7 (10%)
	Dating = 59 (35.3%)	Dating = 2 (2.9%)
		Married = 60 (85.7%)
	Divorced = 1 (.6%)	Divorced = 1 (1.4%)
Personal annual income \$ (%)	0-19,999 = 156 (95.1%)	0-19,999 = 22 (33.8%)
	20,000-34,999 = 6 (3.7%)	20,000-34,999 = 12 (18.5%)
	35,000-49,999 = 1 (.6%)	35,000-49,999 = 5 (7.7%)
	50,000-69,999 = 1 (.6%)	50,000-69,999 = 11 (16.9%)
		70,000-99,999 = 7 (10.8%)
		100,000+ = 8 (12.3%)
Household annual income \$ (%)	0-19,999 = 51 (33.1%)	0-19,999 = 3 (6.1%)
	20,000-34,999 = 7 (4.5%)	20,000-34,999 = 3 (6.1%)
	35,000-49,999 = 6 (3.9%)	35,000-49,999 = 4 (8.2%)
	50,000-69,999 = 19 (12.3%)	50,000-69,999 = 8 (16.3%)
	70,000-99,999 = 29 (18.8%)	70,000-99,999 = 11 (22.4%)
	100,000+ = 42 (27.3%)	100,000+ = 20 (40.8%)

Table 4.3: *Practitioners experience with yoga: hours per week; years; first experience*

	Beginner Practitioners (n=174)	Advanced Practitioners (n=79)
# Years Practicing	.8526 (SD .8957)	10.7756 (SD 4.9796)
Hours/Week Practicing	2.922 (SD .97557)	6.2540 (SD 3.14165)
Clemson Leisure Skills (%)	102 (58.6%)	0 (0%)
Yoga Studio (%)	17 (9.8%)	21 (26.9%)
Gym Class (%)	38 (21.8%)	29 (37.2%)
Yoga Video (%)	13 (7.5%)	9 (11.5%)
Other (%)	4 (2.3%)	19 (24.4%)

Table 4.4: *Characteristics of practitioners when they first began yoga*

	Beginner Practitioners (n=174)	Advanced Practitioners (n=79)
Conscious of health (%)	95 (54.6%)	42 (53.2%)
Curious to what it was (%)	92 (52.9%)	40 (50.6%)
Stressed (%)	88 (50.6%)	21 (26.6%)
Exercising regularly (%)	78 (44.8%)	42 (53.2%)
Looking for a change (%)	77 (44.3%)	22 (27.8%)
Depressed (%)	17 (9.8%)	13 (16.5%)
Not healthy (%)	13 (7.5%)	10 (12.7%)

Mindfulness Scale and Results

Fifteen items, 7 point Likert type scale (1 = Strongly Disagree, 7= Strongly Agree) were used to measure mindfulness. The descriptive statistics for the scale are presented in Table 4.5. The overall mean for the scale was 3.77 with a standard deviation of 1.11. The scale was found reliable with a Chronbach Alpha of .910.

Results of the t-test (Table 4.6) found a significant difference ($t=7.13$, $p\leq.001$) between 500 hour practitioners (mean = 3.08) and beginner practitioners (mean = 4.08). Based on these findings, null hypothesis one (H_1) should be rejected. Yoga creating higher levels of mindfulness has already been established by Friedberg (2009). However, in order for this study to make the connections intended, mindfulness was added. This study supports the hypothesis (H_1) as anticipated. Extended periods of yoga practice do increase mindfulness.

Table 4.5: *Mindfulness Scale and Results*

	N	Mean ¹	SD
I could be experiencing some emotion and not be conscious of it until sometimes later.	243	4.23	1.70
I break or spill things because of carelessness, not paying attention or thinking of something else.	242	3.68	1.83
I find it difficult to stay focused on what's happening in the present.	243	3.65	1.69
I walk quickly to get where I'm going without paying attention to what I experience along the way.	240	3.90	1.75
I tend not to notice feelings of physical tension or discomfort until they really grab my attention.	241	3.36	1.68
I forget a person's name almost as soon as I've been told it for the first time.	241	4.30	1.87
It seems I am "running on automatic" without much awareness of what I am doing.	241	3.65	1.63
I rush through activities without being really attentive to them.	240	3.41	1.48
I get so focused on the goal I want to achieve that I lose touch with what I am doing right now.	242	3.72	1.63
I do jobs or tasks automatically, without being aware of what I'm doing.	241	3.51	1.51
I find myself listening to someone with one ear, doing something else at the same time.	242	4.19	1.62
I drive places on "automatic pilot" and then wonder why I went there.	241	3.21	1.61
I find myself preoccupied with the future or the past.	242	4.33	1.73
I find myself doing things without paying attention.	241	3.92	1.60
I snack without being aware that I'm eating.	242	3.32	1.82
Overall	230	3.77	1.11

¹Based on a scale 1=Strongly Disagree to 7=Strongly Agree

Table 4.6: *Mindfulness Scale T-Test, T Value, P Value*

	Beginner Practitioners (n=174)	Advanced Practitioners (n=79)	t	p
¹ Mean (SD)	4.08 (SD .989)	3.05 (SD 1.04)	7.134	≤.001

¹Note: Mean Scores for Mindfulness Scale: higher mean indicates less mindfulness

Self-Actualization Scale and Results

The 15 item, 7 point Likert type scale (1 = Strongly Disagree, 7= Strongly Agree) was used to measure self-actualization. The descriptive statistics for the scale are presented in Table 4.7. The overall mean for the scale was 4.73 with a standard deviation of .707. The scale was found reliable with a Chronbach Alpha of .76.

Results of the t-test (Table 4.8) found a significant difference ($t=-7.441$, $p\leq.001$) between 500 hour practitioners (mean = 5.19) and beginner practitioners (mean = 4.52). Based on these findings, null hypothesis two (H_2) should be rejected. As hypothesized (H_a) advanced practitioners demonstrated higher levels of self-actualization than beginner practitioners.

Table 4.7: *Self-Actualization Scale and Results*

	N	Mean ¹	SD
I do not feel ashamed of any of my emotions.	241	4.42	1.67
I feel I must do what others expect me to do (R).	241	3.89	1.64
I believe that people are essentially good and can be trusted.	241	4.83	1.40
I feel free to be angry at those I love.	241	4.45	1.36
It is always necessary that others approve of what I do (R).	239	4.91	1.55
I don't accept my own weaknesses (R).	241	4.48	1.59
I can like people without having to approve of them.	241	5.17	1.33
I fear failure (R).	240	3.03	1.67
I avoid attempts to analyze and simplify complex domains (R).	240	4.66	1.43
It is better to be yourself than to be popular.	241	6.11	.989
I have no mission in life to which I feel especially dedicated (R).	241	6.29	1.68
I can express my feelings even when they may result in undesirable consequences.	240	4.62	1.50
I do not feel responsible to help anybody (R).	241	5.96	1.08
I am bothered by fears of being inadequate (R).	241	3.86	1.78
I am loved because I give love.	241	5.34	1.37
Overall	236	4.73	.707

¹Based on a scale 1=Strongly Disagree to 7=Strongly Agree

Note: (R)=Reverse Coded

Table 4.8: *Self-Actualization T-Test, T Value, P Value*

	Beginner Practitioners (n=174)	Advanced Practitioners (n=79)	t	p
Mean (SD)	4.52 (SD .607)	5.19 (SD .703)	7.441	$\leq .001$

Social Capital Scale and Results

The 36 item, 7 point Likert type scale (1 = Strongly Disagree, 7= Strongly Agree) was used to measure social capital. The descriptive statistics for the scale are presented in Table 4.9. The overall mean for the scale was 5.12 with a standard deviation of .697. The scale was found reliable with a Chronbach Alpha of .90.

Results of the t-test (Table 4.10) found a significant difference ($t=-4.997$, $p\leq .001$) between 500 hour practitioners (mean = 5.46) and beginner practitioners (mean = 4.98). Based on these findings, null hypothesis three (H_3) should be rejected. Therefore this supports our hypothesis (H_a) as anticipated in the direction that increased experience with yoga increases practitioners' level of social capital.

Table 4.9: *Social capital scale and results*

	N	Mean ¹	SD
I feel valued by society.	241	5.06	1.27
I am satisfied with my life if I die tomorrow.	241	4.66	1.81
I have picked up others' trash in public places.	240	5.73	1.21
By helping others I help myself in the long run.	241	5.93	.959
I help a local group as a volunteer.	241	4.82	1.72
I feel safe walking down the street after dark.	241	4.53	1.79
Most people can be trusted.	241	4.53	1.51
If someone's car breaks down, I invite them in to use the phone.	241	3.88	1.61
I can get help from friends when needed.	241	5.92	1.03
My area has a reputation as a safe place.	241	5.54	1.26
I would ask a neighbor for help caring for a child.	241	4.77	1.56
I have visited a neighbor in the past week.	240	4.47	2.05
I have attended a community event in the past week.	241	4.75	1.96
I am an active member of a local organization.	239	5.07	1.72
My local community feels like home.	241	5.35	1.49
I have had phone conversations with friends in the last week.	241	6.09	1.29
I talked to people yesterday.	241	6.58	.654
Over the weekend I had dinner/lunch with people outside of my house.	241	6.09	1.54
I go outside of my local community to visit family.	240	5.87	1.43
I run into friends when shopping in the local area.	241	5.71	1.43

When I need information I can find it.	241	6.22	.813
I am on a local management committee.	240	2.88	1.81
I have done a favor for a sick friend in the last six months.	240	5.70	1.39
I joined a local action in an emergency.	240	3.27	1.68
I have taken part in a community project.	241	4.93	1.87
I helped organize a new service in my area.	241	3.68	2.02
I feel free to speak out even when disagreeing with others.	241	5.28	1.42
If I have a dispute with neighbors, I will seek mediation.	241	4.21	1.55
Multiculturalism makes life in my area better.	239	5.40	1.40
I enjoy living among people of different lifestyles.	239	5.53	1.29
A stranger moving in would be accepted by neighbors.	241	5.30	1.21
I feel a part of the local community at work.	240	5.15	1.38
My workmates are also friends.	241	5.36	1.28
I feel a part of a team at work.	240	5.40	1.30
I take initiative at work without being told.	241	5.74	1.10
I helped a workmate beyond job description.	240	5.50	1.37
Overall	227	5.12	.697

¹Based on a scale 1=Strongly Disagree to 7=Strongly Agree

Table 4.10: *Social Capital T-Test, T Value, P Value*

	Beginner Practitioners (n=174)	Advanced Practitioners (n=79)	t	p
Mean (SD)	4.98 (SD .6)	5.46 (SD .6)	-4.997	$\leq .001$

Comparisons

Statistical analysis indicated that advanced practitioners differ significantly from beginner practitioners (Table 4.11). The research revealed that there were associated improvements in mindfulness, self-actualization and social capital with duration of yoga practice. All three null hypotheses were rejected, ($p \leq .001$).

Table 4.11: *Summary: Comparisons*

		N	Mean ¹	SD
² Mindfulness ($t=7.134$, $p \leq .001$)	Beginner Practitioners	161	4.08	.989
	Advanced Practitioners	69	3.05	1.04
Self-Actualization ($t=-7.441$, $p \leq .001$)	Beginner Practitioners	164	4.52	.607
	Advanced Practitioners	72	5.19	.703
Social Capital ($t=-4.997$, $p \leq .001$)	Beginner Practitioners	159	4.98	.680
	Advanced Practitioners	68	5.46	.620

¹Based on a scale 1=Strongly Disagree to 7=Strongly Agree

²Note: Mean Scores for Mindfulness Scale: higher mean indicates less mindfulness

CHAPTER FIVE

CONCLUSIONS AND DISCUSSION

Discussion

Although research has been done on the practice of yoga and its physiological benefits, limited is the knowledge beyond this scope. The purpose of this study was to examine those practicing yoga and learn whether their duration of practice influenced their levels of mindfulness, self-actualization and social capital.

Friedberg (2009) demonstrated that yoga creates more mindfulness. This study supported those findings, particularly for the advanced practitioner. As hypothesized, long term yoga participants did in fact show higher levels of mindfulness when practiced over an extended amount of time and on a regular basis. As Cope (1999) states, yoga is an awakening of the self, consciousness or mindfulness that potentially extends to the collective body. Brown and Ryan (2003) concluded that mindfulness is also equivalent to higher levels of consciousness as well as attributed to compassion for others (Korones, 2010).

Advanced yoga practitioners demonstrated higher levels of self-actualization and social capital. Ornstein (1991) stated that higher consciousness would decide the future of human kind and would be used as a steppingstone for attaining global change. Findings in this study support Ornstein's assertion. Ultimately, yoga's goal is for something higher, more self-actualized people are dedicated to something beyond themselves. It has been demonstrated that yoga generates more self-actualized people in itself supporting this claim.

This study also looked at social capital, or how engaged an individual is with their community, in order to show how duration of practice in yoga also contributes to activity in one's surroundings. Bahro (1994) believed that the struggle for the future would not take place between social or economic classes, but between structures of consciousness. Yoga creates higher levels of self-actualization and social capital thus creating a more harmonized environment where practiced. Advanced practitioners' social capital outweighed beginner practitioners' even though beginner students' were subjected to a forced social environment of college campus that lends evidence to the potential of yoga.

Connections and Conclusions

Yoga in America has become synonymous with *asana* (Singleton, 2010) or the physical practice in which you show up for a class. However, the tradition is much more. Although the most common form of yoga in the United States is the active movement of the postures, this study shows that the default or intended benefits physiologically, emotionally and psychologically are all influenced and have effects on each other. The anatomical body, or physical structure where this study begins, has impact on the physiological, psychological and emotional bodies and, conversely, each as the dominant focus consequently affects the others in turn (Kraftsaw, 2010). When the body or outside self is well and free of pain, only then can an individual transcend into the inner self for healing. Mindfulness is also easier achieved if it is not necessary to focus on issues in the body.

When the physical condition of our selves is sustainable, our actions, values and morals reflect our state of mind and body (Wanless, 2004). The practice of yoga,

therefore mindfulness, conditions the body to not only interpret and understand our personal selves, therefore increasing mindfulness and self actualization as the study suggests, at present in order to change in a positive fashion, it allows our interpersonal (Brown et. al, 2007) responses to be altered for the better as well. In this way, yoga allows its practitioners not only to do for themselves but to take this sense of well-being (Falkenstrom, 2010) to other areas, people and surroundings, in their life thus contributing to enhanced social capital as recognized in the research. This creates a very whole or holistic approach to life, well being and health as defined by the World Health Organization (WHO) which is: health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity.

Yoga postures are meant as a vessel or conduit by which to understand the body and create self-awareness. In the same fashion, awareness extends beyond the body to understanding of issues within a community. Outcomes corroborated that by working through impediments in the physical body you reach the true inner workings of the self thus moving towards self-actualization. Self-actualized individuals can be described as those who strive for general principles and justice, authenticity and have a passion towards something greater. Maslow (1970, p. 47) describes them as:

...our great improvers and reformers of society, our most effective fighters against injustice, inequality, slavery, cruelty, exploitation (and also our best fighters for excellence, effectiveness, competence).

Those practicing yoga, thus living at higher levels of consciousness, have greater propensity for change within themselves and ultimately their environment (Maslow, 1970) through increased social capital. Consistent with Maslow's apex of self-

actualization, defined as realization of true self, is *Samadhi* or pure consciousness in the Yoga Sutras. This is a transcendence of the superficial fluctuations of weak minds or mindlessness. It is also a connection to the spirit or spirituality, also defined as realization of true self (Willson, 2010). In both cases, pure consciousness is the goal and is said to be within the realm of possibility for everyone. Yoga has been shown now in present terms as a result of this research of Maslow's hierarchy to augment self-realization.

As the practice of yoga concerns growing awareness of self and authenticity it is critical to be in an environment that enables a mindset conducive for change (Hoyez, 2007; Lea, 2008) establishing a critical need for social capital thereby yoga. If our collective world is imbalanced, then our personal self struggles to become balanced (Desikachar, 1995). Social capital creates a favorable environment and allows the practitioner to distinguish between "selfness and selfishness" that once realized, paves the way for people to engage in self-worth, compassion, to do for others (Hox, 2005) and their environment. This metamorphosis, recently shown in this study as related to the practice of yoga, ultimately builds an enlightened community as these changes cascade from individual to individual.

Community governments and corporate social responsible boards need to support yoga. Implications for community building and policy making are clarified in this study as yoga is not passive. Rather, it is about experiencing all layers of life (Chopra, 2004) and working towards something greater than the self – mental, physical and spiritual. This study concludes that greater experience with yoga is in actuality contributing to

higher degrees of mental, physical and spiritual health through mindfulness, self-actualization and social capital. Acknowledging and standing for something affirms being a part of more (Easwaran, 1985) something greater than the self which has been shown as a characteristic of self-actualized people and a quality of social capital. The physical practice teaches us to stand in discomfort without reaction so that there may be conscious action instead of responding out of fear or habit, mindlessness. It is through the tangible, present day yoga association of asanas, that the intangible of mindfulness, self-actualization and social capital are achieved.

Once the connection has been made with our own selves with compassion, respect, non-judgment, and authenticity recognized, it directly impacts how we relate, or connect, to the external environment or our social context. Higher levels of social capital shown in this research clearly concede.

Yoga Journal is the top selling health and fitness title at both Barnes and Noble and Whole Foods nationwide giving rise to extensive reach and therefore greater propensity for change through the practice. Patanjali in the Yoga Sutras states that abhyasa (practice) is what cultivates steadiness. He goes on to say that success comes from continuous practice over a period of time with dedication and devotion. This study confirms what was written 5,000 years ago. Extended experience with yoga does cultivate change within the self and working towards something greater as demonstrated through social capital. Yoga then becomes not something we do but something we become.

Yoga is different than typical exercise in that the physical practice is a very small percentage to the overall process as stated in the yoga sutras. The importance of this study revolves around that concept. It is a combination of emotion and physicality making it a more complete and whole process. Berry (1977) likens health to wholeness and then wholeness to holy, or spiritual.

Actualization, or consciousness, has been defined as searching for one's authentic nature or true self. It is with this evolving consciousness of the self that a consciousness between the self and surrounding occurs (Covin, 1974). At some point, the duality of self and surrounding become indistinguishable. They are the same. Respect for the self, then becomes respect for the surrounding (Berry, 1996). Confirming this through higher self actualization and higher social capital, these research questions tease out and pronounce yoga is in fact creating this to be true.

When social capital is gained, there should be no distinction between how a person should treat other people and how a society should treat the natural and social systems with which it is in relationship. Yoga as an instigator to this action should therefore be instilled in every community.

Maintaining the wholeness of the world is therefore vital to the continued well being of both the human individual and human society, as the relationship between self (the individual) and non-self (everything with which the individual is in relationship) is seen as essentially non-dual, i.e. the non-self is an extension of the self and not separate from it. The well being of the individual can therefore not be separated from the well being of the whole.

This research supports the idea of yoga encouraging mindfulness and self-actualization. Accordingly, this study can be seen as the foundation of yoga's potential to impact a broader level than the self. The real contribution is just that. Whole communities (Brown, 2010) embrace dovetailing of self and surrounding by connecting people to the land. It is an understanding and collaboration that individuals are a piece of the larger whole and live as such.

Study Limitations

The purpose of this study was to investigate the potential influence of yoga on the self, or individual, and surrounding, or community. This was done using mindfulness, self-actualization, and social capital scales to measure the relationship. A potential bias of this study might lie within both groups.

For beginners, different settings, teachers and styles might accommodate for more or less of an idea about the precepts of yoga and what the impacts could be. Instead of feeling something for themselves, they will assume these qualities and answer questions as such.

For advanced practitioners, the umbrella organization for certification, Yoga Alliance, requires each 500-hour participant to register at one yoga studio. However, similar to beginner bias, whichever studio is chosen offers a variety of settings, teachers and styles or conversely the studio is very myopic in their approach. Either way, there are standard requirements yet no consistency in approach that could vastly enhance or detract from one's experience.

Differing communities in which each participant lived at the time of study could significantly alter responses. Sense of place, and social capital might be strong in one area while weak in another tending towards a stronger response rate in the individual. Already established policy relating to quality of life, exercise, food and the like within specific communities would give rise to heightened awareness in turn possibly biasing those participants' responses.

Age of beginner student population could potentially bias answers in that life experience could play a role in survey outcomes. Geographically, this study could also be constructed in a different part of the United States where yoga is more prevalent, attitudes more susceptible and cultures more varied that could potentially impact outcomes. Additionally, the why and how of this phenomenon could be met through qualitative approach as there is much room for in depth answers beyond the quantitative scope of this paper.

Recommendations for Further Study

These findings were significant in the statistical and academic sense however may be transferable in a broader application. This information could allow potential for the practice of yoga to enter communities strategically through planning, funding and accreditation using Corporate-Social Responsibility (CSR) (Carroll, 1999). This approach would then validate and support the practice, merge entrepreneurial initiatives with public and/or private policy, making the practice of yoga more accessible and acceptable.

Several recommendations developed as a result of this study. Beyond the researched positive physiological effects of yoga, it is important to initiate dialogue of this practice beyond human health in the body. Though impactful and severely significant, the reach of this practice goes far beyond the one-dimensional scope of study thus far.

The current study could be replicated in two ways by exchanging independent variables to eliminate life experience as a limitation. First, both populations could be pulled from similar age categories. Second, the study could look to random sample groups of those not practicing yoga at all and position their responses to practitioners who may not have gone through the teacher training program yet have practiced for a substantial amount of time.

Additionally, and as mentioned earlier in the paper, the field of yoga is not without bias and controversy. It is through those criticisms, however, that accurate research is needed in order for correct representation of the practice as a whole and the individuals depending on such for health and therapy. A practical application of this paper and possible necessity for the future of yoga is qualifications for teacher training and certification.

This study also could stem potential research into community development. Looking specifically at social capital, grass roots efforts, levels of involvement and the like, the question could be asked, do yoga practitioners contribute to positive progress? Further, are communities where this practice is thriving demonstrating higher quality of

life? If so, what independent variables are common among those areas that create such a space?

Ultimately, with trust, reciprocity, openness, etc., all things found to be greater in yogis practicing longer, is there greater potential for spiritual capital where social capital is elevated? Could this lead to even higher levels of acceptance, tolerance, compassion, and respect in our world?

APPENDICES

APPENDIX A

Clemson Leisure Skills Syllabus

CLEMSON UNIVERSITY		
LEISURE SKILLS COURSE SYLLABUS		
Spring 2012		
COURSE TITLE	Basic Yoga	
COURSE NUMBER	LS 235	
COURSE SECTION	005	
COURSE LOCATION	Room: Union Ballroom Time: 8:00 – 9:15 Days: Tuesday/Thursday	
INSTRUCTOR INFORMATION	Name	Lauren Ponder
	Email	lponder@clemson.edu
	Telephone	864-609-7689
PREREQUISITES	An Open Mind!	
COURSE DESCRIPTION		
L S 235 Basic Yoga is an introductory course that will cultivate flexibility, strength, sensitivity, energy, and a sense of relaxation through the study of basic yoga postures, conscious breathing, meditation techniques and philosophies of the practice.		
COURSE OBJECTIVES		
1. Demonstrate knowledge of major categories of asana (postures).		
2. Demonstrate knowledge of the current styles of yoga.		
3. Demonstrate knowledge of the branches of yogic philosophy.		
4. Demonstrate knowledge of safe and effective yoga practice.		

REQUIRED MATERIALS	<ul style="list-style-type: none"> • A sticky mat will be provided for you and you are responsible to bring it everyday • Wear comfortable clothing with no buttons or zippers. Wear layers if you tend to get cold. • A small towel can be helpful for sweaty hands and mats. • Notes from Blackboard as needed. • A journal • How Yoga Works • A student's Tiger One Card is required for admittance into Fike Recreation Center, No Exceptions. If you miss class because you forgot your card, it will count as an absence. (N/A)
DISABILITY STATEMENT It is the policy of Clemson University to provide appropriate accommodations to any student with a documented disability. If you have need for accommodation in this course, please make an appointment to see me at your earliest convenience.	
ACADEMIC INTEGRITY POLICY As members of the Clemson University community, we have inherited Thomas Green Clemson's vision of this institution as a high seminary of learning. Fundamental to this vision is a mutual commitment to truthfulness, honor, and responsibility, without which we cannot earn trust and respect of others. Furthermore, we recognize that academic dishonesty detracts from the value of a Clemson degree. Therefore, we shall not tolerate lying, cheating or stealing in any form.	
GRADING CRITERIA The grades will be weighed as follows: <ul style="list-style-type: none"> ▪ <u>Attendance and Participation</u> 50% <ul style="list-style-type: none"> ○ This will require students to be in class and interacting with the class. ○ This will also include the quality of participation by each student. ▪ <u>How Yoga Works (Semester Reading Assignment) Journal & Quiz</u> 30% <ul style="list-style-type: none"> ○ Students will read and thoughtfully journal once a week on aspects of the book, yoga and how the practice can be taken from a class into the world. ○ ISBN:0-9765469-0-6 ○ Michael Roach & Christie McNally ▪ <u>Interest Presentation</u> 15% <ul style="list-style-type: none"> ○ Students will present a style of yoga, trend or interest topic to the class on yoga ○ Presentation will include: <ul style="list-style-type: none"> ▪ 5-10 slides ▪ Needs to show effort ○ No makeup test will be given without doctor's excuse or university permission ▪ <u>Blackboard Quiz</u> 5% <ul style="list-style-type: none"> ○ Podcast & introductory quiz 	

Attendance/Participation

Your success in anything is extremely dependent on your participation and attendance. You are expected to come to class on-time and ready to participate. You have ONE excused and ONE unexcused absence. Each unexcused absence after that will result in a one letter grade deduction from your final grade. If you are tardy FIVE times, it results in an absence. Any students who are disruptive, disrespectful, or not putting their full effort into the class will have their attendance/participation grade reduced. Any exceptions made to the attendance/participation policy are at the sole discretion of the instructor.

Dispute Absences

Check your attendance regularly (weekly) so there is no question whether or not you were in attendance 3 months prior. You have up to 2 weeks to dispute a marked absence.

Observation Days:

You have only 2 days to sit out of a class and observe. Observation days are not days that you can study for your next test so you will be required to take notes to turn in after class. If you are too sick to take notes, stay home and rest. Proper sleep and diet are essential to your health, so take care of yourself, eat something before class and get rest outside of class.

Makeup Tests & Classes

There are no makeup tests without a doctor's excuse or a university letterhead excuse.

Drop from class

I will not drop you from the class. If you decide not to show up but have attended classes before, you will receive an F for the course. It is your responsibility to keep up with your schedule and pay attention to drop dates.

Final Grades

All grades are final as of 5/4/2012 by 5pm.

APPENDIX B:

Email correspondence to Advanced Practitioners

From: **Lauren Ponder** <lponder@g.clemson.edu>

Date: Mon, Apr 2, 2012 at 8:47 AM

Subject: Wednesday, April 4th

To: lponder@clemson.edu

Hi Everyone,

My name is Lauren Ponder and I am seeking 10 minutes of your time this Wednesday, April 4th, 2012 in order to fill out the necessary survey I will need in order to complete my Master of Science research and degree.

Currently a student at Clemson University, I am also a graduate of the 500 hour yoga teacher training program at AYC, of which you are currently a part or have graduated.

My thesis will revolve around the practice of yoga and impacts of such on community development.

On this *Wednesday, April 4th*, you will *receive a link to a survey* that I would very much appreciate your participation in helping me graduate!

If you have questions, please feel free to call/email before or at this time.

My deepest gratitude,

Lauren Ponder, M.S., E-RYT 200, RYT-500

LaurenMariePonder.com

Clemson University

263 Lehotsky Hall

Clemson, SC 29634-0735

864-609-7689

APPENDIX C:

Email Correspondence to Beginner Practitioners

From: **Lauren Ponder** <lponder@g.clemson.edu>

Date: Mon, Apr 2, 2012 at 8:49 AM

Subject: Wednesday, April 4th

To: lponder@clemson.edu

Hi All Clemson University Yoga Students,

My name is Lauren Ponder and I am seeking 10 minutes of your time this Wednesday, April 4th, 2012 in order to fill out the necessary survey I will need in order to complete my Master of Science research and degree.

Currently a student at Clemson University myself, I am also a Leisure Skills Yoga Teacher of which some of you might have been in my class.

My thesis will revolve around the practice of yoga and impacts of such on community development.

On this Wednesday, April 4th, you will receive a link to a survey that I would very much appreciate your participation in helping me graduate!

If you have questions, please feel free to call/email before or at this time.

My deepest gratitude,

Lauren Ponder
LaurenMariePonder.com
Clemson University
263 Lehotsky Hall
Clemson, SC 29634-0735
864-609-7689

APPENDIX D:

Email Correspondence

From: **Lauren Ponder** <lponder@g.clemson.edu>
Date: Wed, April 4, 2012 at 8:47 AM
Subject: Sunday, April 8th
To: lponder@clemson.edu

Hi Everyone,

On Monday, you should have received the email below regarding 10 minutes of your time for research regarding community development and the practice of yoga.

If at all possible, I need for everyone on this distribution list to complete the survey as there are exactly the number of participants in, and graduated from, the 500 hour program to make this research valid.

Below is the link that I hope all of you will be able to *complete by Sunday, April 8th*.
<https://www.surveymonkey.com/s/LaurenPonder-ClemsonUniversity>

My deepest gratitude,

Lauren Ponder, M.S., E-RYT 200, RYT-500
LaurenMariePonder.com
Clemson University
263 Lehotsky Hall
Clemson, SC 29634-0735
864-609-7689

APPENDIX E:

Email Correspondence

From: **Lauren Ponder** <lponder@g.clemson.edu>
Date: Wed, Apr 11, 2012 at 8:47 AM
Subject: Saturday, April 14th
To: lponder@clemson.edu

Hi Everyone,

Thank you so very much for those who were able to participate in my study! I currently have 65 respondents, which is wonderful.

That said, I still need 40 more people in order to make my research valid. If you have not taken 10 minutes to complete the survey, I am hoping you might be able to between now and this Saturday, April 14th. The link is below.

Please let me know if you have any questions. Thank you again.
<https://www.surveymonkey.com/s/LaurenPonder-ClemsonUniversity>

My deepest gratitude,

Lauren Ponder, M.S., E-RYT 200, RYT-500
LaurenMariePonder.com
Clemson University
263 Lehotsky Hall
Clemson, SC 29634-0735

APPENDIX F:

Participant Introduction and Survey

Thank you for taking the time to complete this survey by Lauren Ponder. I am working on my thesis research for Clemson University regarding the practice of yoga and community development.

This entire survey should only take about 10 minutes of your time and your answers will be completely anonymous.

There are seven pages to this survey with question 8 lasting the longest. Go with your first instinct, do not over think your answers.

Please complete the entire survey if at all possible.

If you have any questions or concerns about this study or if any problems arise, please contact Dr. Bill Norman at Clemson University at wnorman@clemson.edu or Lauren Ponder at Clemson University at lponder@clemson.edu. If you have any questions or concerns about your rights in this research study, please contact the Clemson University Office of Research Compliance (ORC) at 864-656-6460 or irb@clemson.edu. If you are outside of the Upstate South Carolina area, please use the ORC's toll-free number, 866-297-3071.

1. Please select the description below that best describes your status

- ☐ I am a Clemson Student
- ☐ I am currently enrolled in, or have graduated from, a 500 hour yoga teacher training program

2. How long have you been practicing yoga? (please indicate 'months' or 'years')

3. How many hours a week do you practice yoga?

4. Where did your first yoga experience occur?

- ☐ Where did your first yoga experience occur? Clemson Leisure Skills
- ☐ Yoga Studio
- ☐ Class at a Gym
- ☐ Yoga Video
- ☐ Other: Please list _____

5. When I started yoga, I considered myself: (check all that apply)

- ☐ Conscious of my health
- ☐ Looking for a change
- ☐ Exercising regularly
- ☐ Curious to what it was
- ☐ Not Healthy
- ☐ Stressed
- ☐ Depressed

6. Please indicate how strongly you agree or disagree with each of the statements below.

	Strongly Disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
I could be experiencing some emotion and not be conscious of it until sometimes later	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>		<input type="radio"/>
I break or spill things because of carelessness, not paying attention or thinking of something else	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find it difficult to stay focused on what's happening in the present	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I walk quickly to get where I'm going without paying attention to what I experience along the way	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I tend not to notice feelings of physical tension or discomfort until they really grab	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
my attention							
I forget a person's name almost as soon as I've been told it for the first time	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It seems I am "running on automatic" without much awareness of what I am doing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I rush through activities without being really attentive to them	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I get so focused on the goal I want to achieve that I lose touch with what I am doing right now	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I do jobs or tasks automatically, without being aware of what I'm doing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find myself listening to someone with one ear, doing something else at the same time	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I drive places on "automatic pilot" and then wonder why I went there	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find myself preoccupied with the future or the past	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
I find myself doing things without paying attention	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I snack without being aware that I'm eating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. Please indicate how strongly you agree or disagree with each of the statements below

	Strongly disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
I do not feel ashamed of any of my emotions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel I must do what others expect me to do	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe that people are essentially good and can be trusted	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel free to be angry at those I love	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is always necessary that others approve of what I do	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I don't accept my own weaknesses	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can like people without having to approve of them	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
I fear failure	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I avoid attempts to analyze and simplify complex domains	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is better to be yourself than to be popular	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have no mission in life to which I feel especially dedicated	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can express my feelings even when they may result in undesirable consequences	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I do not feel responsible to help anybody	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am bothered by fears of being inadequate	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am loved because I give love	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. Please indicate how strongly you agree or disagree with each of the statements below

	Strongly Disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
I feel valued by society	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am satisfied with my life if I die tomorrow	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have picked up others' trash in public places	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
By helping others I help myself in the long run	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I help a local group as a volunteer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel safe walking down the street after dark	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Most people can be trusted	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If someone's car breaks down, I invite them in to use the phone	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can get help from friends when needed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My area has a reputation as a safe place	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would ask a neighbor for help caring for a child	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have visited a neighbor in the past week	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have attended a community event in the past week	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am an active member of a local organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
My local community feels like home	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have had phone conversations with friends in the last week	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I talked to people yesterday	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Over the weekend I had dinner/lunch with people outside of my house	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I go outside of my local community to visit family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I run into friends when shopping in the local area	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I need information I can find it	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am on a local management committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have done a favor for a sick friend in the last six months	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I joined a local action in an emergency	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have taken part in a community project	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I helped organize a new service in my area	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel free to speak out even when disagreeing with others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
If I have a dispute with neighbors, I will seek mediation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Multiculturalism makes life in my area better	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I enjoy living among people of different lifestyles	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A stranger moving in would be accepted by neighbors	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel a part of the local community at work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My workmates are also friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel a part of a team at work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I take initiative at work without being told	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I helped a workmate beyond job description	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. What is your age in years?

10. What is your gender?

- ☐ Male
- ☐ Female

11. I consider myself to be:

- ☐ White
- ☐ Hispanic
- ☐ Black, African American or Negro
- ☐ American Indian or Alaskan Native
- ☐ Asian, including Asian Indian, Chinese, Filipino, Japanese, Korean, Vietnamese and other
- ☐ Native Hawaiian, Guamanian or Chamorro, Samoan and other Pacific Islander
- ☐ Other Race: Please List _____

12. I am currently:

- ☐ Single
- ☐ Dating
- ☐ Married
- ☐ Divorced

13. My educational background:

- ☐ High School
- ☐ College (Graduated or Currently Enrolled)
- ☐ Graduate Degree
- ☐ Post Graduate Degree

14. I am currently employed

- ☐ Yes
- ☐ No

15. My personal annual income range is:

- ☐ 0-\$19,999
- ☐ \$20,000-\$34,999
- ☐ \$35,000-\$49,999
- ☐ \$50,000-\$69,999
- ☐ \$70,000-\$99,999
- ☐ \$100,000+

16. My household annual income range is:

- ☐ \$0-\$19,999
- ☐ \$20,000-\$34,999
- ☐ \$35,000-\$49,999
- ☐ \$50,000-\$69,999
- ☐ \$70,000-\$99,999
- ☐ \$100,000+

17. The city in which I live is:

18. The state in which I live is:

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